TWO LETTERS

writ by

SAMUEL CRISP,

About the Year 1702, To some of his Acquaintance, upon his Change from a Chaplain, of the Church of *England*, to joyne with the People called

QUAKERS.

1 Thes. Chap. v. ver. 21. *Prove all Things: hold fast that which is good.*

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SAMUEL CHASE,

About the Year [illegible] to time of his
Acquaintance, upon his Change from
a Chaplain of the Church of England,
to Joyne with the People called

QUAKERS.

First Letter.

My dear Friend,

I Received a Letter from thee the Week before last, which was sent by thy Uncle *Bolton*: There were a great many kind Expressions in it, and in thy Sister *Clopton*'s likewise. I acknowledge my self much obliged to you both, and to the whole Family, for many repeated Kindnesses, and if my School had not ingrossed so much of my Time, I would have taken Opportunity to answer my dear Friend's Letter ere now, and upon that Account my Delay will be the more excusable.

The News thou hast heard of my late Change is really true, I cannot conceal it, for it is what I glory in; neither was it any Prospect of temporal Advantage that induced me to it, but a sincere Love to the Truth, and pure Regard to my own Soul: Neither can I be sufficiently thankful to God, that he hath let me live to this glorious Day, and not cut me off in the Midst of my Sins and Provocations against him; he is long-suffering to us-ward, not willing that any should perish, but that all should come to Repentance: He hath brought me off from the Forms and Shadows of Religion, and let me see in a more illustrious

Manner what is the Life and Subſtance of it as he found me in ſome Degree faithful to that Meaſure of Light and Knowledge he had beſtowed on me, whilſt I was in the Communion of the Church of *England*; therefore he was pleaſed of late, as I humbly waited upon him, to make known to me greater and deeper Myſteries of his Kingdom; and I can truly ſay, that I find by daily Experience, as I keep low and retired into that pure Gift which he hath planted within me, Things are every Day more and more cleared up to me, and the Truth ſhines and prevails greatly over the Kingdom of Darkneſs; and if I ſhould now turn my Back upon ſuch Manifeſtations as theſe, and entangle my ſelf again with the Yoke of Bondage, ſurely I ſhould grieve the holy Spirit, ſo that he might juſtly withdraw his kind Operations, and never return more to aſſiſt and comfort me; for God is not mocked; Religion is a very ſerious and weighty Thing; Repentance and Salvation are not to be trifled with, nor is Turning to God to be put off till our own Time, Leiſure, or Conveniency, but we muſt love and cheriſh the leaſt Appearance of Chriſt, not ſlighting or deſpiſing the Day of ſmall Things, but embrace the firſt Opportunity of following Chriſt in any of his Commands: When he ſpeaks there is ſuch Force and Authority in it, that we cannot ſtand to cavil, diſpute, or ask Queſtions; for unleſs we will be ſo obſtinate as to ſhut our Eyes againſt the Sun, we muſt needs confeſs to the Truth of his Doctrine, and preſently ſtrike in with it;

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and therefore when for ſeveral Weeks I had lived more privately and retiredly in *London*, than was uſual, faſting twice or thrice in a Week, or ſometimes more, ſpending my Time in reading the Scriptures, and in Prayer to God, this was a good Preparation of my Mind to receive the Truth which He was then about to make known to me: I lamented the Errors of my paſt Life, and was deſirous to attain a more excellent Degree of Holineſs then I had diſcovered in the Church of *England*. In this religious Retirement God knew the Breathings of my Soul, how ſincere I was, and reſigned to him, when alone; I wanted him to ſet me free, and to ſpeak Peace and Comfort to my Soul, which was grieved and wearied with the Burden of Sin: for tho' I had ſtrictly conformed my ſelf to the Orders and Ceremonies of the Church of *England*, and had kept my ſelf from running into any great or ſcandalous Enormities, the Fear of the Almighty preſerving me, yet ſtill I had not that Reſt and Satisfaction in my Self which I deſired, and greatly longed for; I found when I had examined my State and Condition to God-ward, that Things were not right with me.

As for a ſober and plauſible Converſation in the Eye of the World, I knew that was a very eaſy Attainment, a good natural Temper, with the Advantage of a literal Education will quickly furniſh a Man with Abilities for that, ſo that he ſhall be looked upon as a Saint, and very ſpiritual, when perhaps in Chains of Darkneſs, in the Gall of Bitterneſs, and in the very

very Bond of Iniquity: If this Sort of Righteouſneſs would have done, perhaps I might make as fair Pretenſions that Way as ſome others; but alas, I quickly ſaw the Emptineſs and Unſatisfactorineſs of thoſe Things: This is a Covering that will not protect or hide us from the Wrath of the Almighty when he comes to Judgment: 'Tis not a Man's natural Temper nor his Education that makes him a good Chriſtian; this is not the Righteouſneſs which the Goſpel calls for, nor is this the Truth in the inward Parts which God requires; the Heart and Affections muſt be cleanſed and purified before we can be acceptable to God; therefore it was Death to me to think of taking up my Reſt in a formal Pretence of Holineſs, wherein yet I ſaw to my Grief Abundance of People wrapt themſelves, ſlept ſecurely and quietly, Dreaming of the Felicity of Paradice, as if Heaven were now their own, and they needed not trouble themſelves any more about Religion: I could not entertain ſo dangerous an Opinion as this, for then I ſhould be tempted to take up my Reſt by the Way, whilſt I was travelling towards the promiſed Land. I think I made a little Progreſs in a holy Life, and through God's Aſſiſtance I weakened ſome of my ſpiritual Enemies whilſt I lived in the Communion of the national Church. I thank my God I can truly ſay, whilſt I uſed thoſe Prayers I did it with Zeal and Sincerity, in his Fear and Dread, but ſtill I ceaſed not my earneſt Supplication to him in private, that he would ſhew

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me ſomething more excellent, that I might get a compleat Victory over all my Luſts and Paſſions, and might perfect Righteouſneſs before him; for I found a great many Sins and Weakneſſes daily attending me: And tho' I made frequent Reſolutions to forſake thoſe Sins, yet ſtill the Temptation was too ſtrong for me, ſo that often I had Cauſe to complain with the Apoſtle in the Bitterneſs of my Soul, *O wretched Man that I am, who ſhall deliver me from the Body of this Death!* Who ſhall ſet me free, and give me Strength to triumph over Sin, the World, and the Devil? That I may in every Thing pleaſe God, and there may not be the leaſt Thought, Word, or Motion, Geſture, or Action, but what is exactly agreeable to his moſt holy Will, as if I ſaw him ſtanding before me, and as if I were to be judged by him for the Thought of my Heart next Moment. O Divine Life! O Seraphick Soul! O that I could always ſtand here! for here is no Reflection, no Sorrow, no Repentance! but at God's Right-Hand there is perfect Peace and a River of unſpeakable Joy. O that we might imitate the Life of Jeſus, and be throughly furniſhed unto every good Word and Work! This was the frequent Breathing of my Soul to God when I was in the Country, but more eſpecially after I had left my new Preferment of a Chaplain, and took private Lodgings in *London:* In this Retirement I hope I may ſay, without Boaſting, that I was very devout and religious, and I found great Comfort and Refreſhment in it from the Lord, who let me

ſee the Beauty of Holineſs; and the Sweetneſs that ariſes from an humbled mortified Life, was then very pleaſant to my Taſte, and I rejoiced in it more than in all the Delights and Pleaſures of the World.

And now it pleaſed God to ſhew me, that if I would indeed live ſtrictly and holily as becomes the Goſpel, then I muſt leave the Communion of the Church of *England*; but knew not yet which Way to determine my ſelf, nor to what Body of Men I ſhould joine, who were more orthodox, and more regular in their Lives. As for the *Quakers*, ſo called, I was ſo great a Stranger to them, that I had never read any of their Books, nor do I remember, that ever I converſed with any one Man of that Communion in my whole Life: I think there was one in *Foxly* while I was Curate there, but I never ſaw the Man, tho' I went ſeveral Times to his Houſe on Purpoſe to talk with him, and to bring him off from his mad and wild Enthuſiaſm, as I then ignorantly thought it to be: As for that Way, I knew it was every where ſpoken againſt; he that had a Mind to appear more witty and ingenious than the reſt, would chuſe this for the Subject of his profane Jeſts and Drollery; with this he makes Sport, and diverts the Company; for a *Quaker* is but another Name for a Fool or a Mad-man, and was ſcarce ever mention'd but with Scorn and Contempt. As for Drollery I confeſs I was never any great Friend to it; but indeed if all was true that was laid to the *Quakers* Charge, I thought that they

they were ſome of the worſt People that ever appeared in the World, and wondered with what Face they could call themſelves Chriſtians, ſince I was told they denied the fundamental Articles of the holy Faith, to which I ever bore the higheſt Veneration and Eſteem; and notwithſtanding I had always lived at the greateſt Diſtance from that People, and was very zealous in the Worſhip of the Church of *England*, and upon all Occaſions would ſpeak very honourably of it, moreover was content to ſuffer ſome few Inconveniences upon that Account, (as thou very well knoweſt) yet my Father ſtill look'd upon me as inclining to the *Quakers*; and ſome Years ago ſignified to a Friend, he was afraid I would become an Enthuſiaſt; and whilſt I was at *Bungay* School he ſent me two Books to read that were writ againſt the *Quakers*, one of which was *John Faldo*'s, who hath been ſufficiently expoſed for it by *William Penn*.

Whilſt I lived in *London* in that private retired Manner (I was juſt now ſpeaking of) walking very humbly in the Sight of God, and having Opportunity to reflect upon my paſt Life, as I had Occaſion to be one Day at a Bookſeller's Shop, I happened to caſt my Eye on *Barclay*'s Works; and having heard in the Country, that he was a Man of great Account amongſt the *Quakers*, I had a Mind to ſee what their Principles were, and what Defence they could make for themſelves; for ſure, thought I, theſe People are not ſo ſilly and ridiculous, nor Maintainers of ſuch horrid Opinions, as the Au-

thor of the *Snake*, and ſome others would make us believe. I took *Barclay* home with me, and I read him through in a Week's Time, ſave a little Treatiſe at the End, which I found to be very philoſophical, I omitted; but however I ſoon read enough to convince me of my own Blindneſs and Ignorance in the Things of God; there I found a Light to break in upon my Mind, which did mightily refreſh and comfort me in that poor, low, and humbled State, in which I then was; for indeed I was then, and had been for a conſiderable Time before, very hungry and thirſty after Righteouſneſs, and therefore I received the Truth with all Readineſs of Mind; 'twas like Balm to my Soul, and as Showers of Rain to the thirſty Earth, which is parched with Heat and Drought. This Author laid Things down ſo plainly, and proved them with ſuch Ingenuity and Dexterity of Learning, and opened the Scriptures ſo clearly to me, that without ſtanding to cavil, diſpute, raiſe Argument or Objection, or conſulting with Fleſh and Blood, I preſently reſigned my ſelf to God, and weeping for Joy that I had found ſo great a Treaſure, I often thanked him with Tears in my Eyes for ſo kind a Viſitation of his Love, that he was graciouſly pleaſed to look toward me when my Soul cried after him; ſo, that tho' before I was in great Doubt and Trouble of Mind, not knowing which Way to determine my ſelf, yet now the Sun breaking out ſo powerfully upon me, the Clouds were ſcattered: I was now fully ſatisfied in my own

Mind

Mind which Way I ought to go, and to what Body of People I ſhould join my ſelf.

So I immediately left the Communion of the Church of *England*, and went to *Gracious-ſtreet* Meeting. After I had read *Barclay*, I read ſome other Books of that Kind, among which was an excellent Piece, tho' in a ſmall Volume, called, *No Croſs, no Crown*: Thus I continued reading and frequenting Meetings for ſeveral Weeks together, but did not let any one Soul know what I was about: The firſt Man I converſed with was *George Whitehead*, and this was ſeveral Weeks after I began to read *Barclay*, and frequent their Meetings: By him I was introduced into more Acquaintance, and ſtill the farther I went the more I liked their Plainneſs, and the Decency and Simplicity of their Converſation: They do not uſe the Ceremonies and Salutations of the Church of *England*, but ſhake Hands freely, and converſe together as Brothers and Siſters that are ſprung of the ſame Royal Seed, and made Kings and Prieſts unto God. O, the Love, the Sweetneſs and Tenderneſs of Affection I have ſeen among this People! *By this*, ſays Chriſt, *ſhall all Men know that ye are my Diſciples, if ye have Love one to another.* John xiii. 35. *Put on therefore*, ſays the Apoſtle, *(as the Elect of God holy and beloved) Bowels of Mercies, Kindneſs, Humbleneſs of Mind, Meekneſs, Long-ſuffering.* Col. iii. 12.

'Thus, my dear Friend, I have given thee an Account of my Proceeding on this Affair. As to my bodily State, if thou deſireſt to know what it is, I may acquaint thee that I

have my Health as well as ever, and I bless God I have Food and Raiment sufficient for me, so that I want no outward Thing; and I have the Necessities and Conveniences of Life liberally. Let us not burden our selves with taking Care for the Vanities and Superfluities of it; let us *possess our Vessels in Sanctification and Honour*; 1 Thes. iv. 4. And as we bring our Minds into perfect Subjection to the whole Will of God, so let us bring our Body to the most simple and natural Way of living, being content with the fewest Things, never studying to gratify our wanton Appetites, nor to follow the Customs and Humours of Men, but how we may so contract our earthly Cares and Pleasures, that we may bring most Glory to God, most Health and Peace to our own Souls, and do most Service to the Truth; and if this be our Aim, certainly a very small Portion of the Things of this World will suffice us: Seeing we are Christians, we should therefore earnestly pursue those Things which bring us nearest to God, and which are most perfective of humane Nature; for what is more than a Competency seems to be a Burden to a generous philosophical Soul, which would breath in a pure Vehicle, that so it may have a quick Sense and Relish of all Blessings, both of the superior and inferior Worlds.

Thou knowest, my dear Friend, that Religion is a very serious Thing, and Repentance is a great Work, and one precious immortal Soul is of more Worth, than ten thousand perishing Worlds, with all their Pomp and

Glory:

Glory: Therefore let us take Courage, and be valiant for the Truth upon the Earth, let us not content our ſelves with a Name and Profeſſion of Godlineſs, let us come to the Life and Power of it, let us not deſpond of getting the Victory; we have a little Strength for God; let us be faithful to him and he will give us more Strength, ſo that we ſhall ſee the Enemy of our Peace fall before us, and nothing ſhall be impoſſible unto us: I ſay, my Friend, let us be faithful to that Meaſure of Light and Knowledge which God has given us, to be profited and edified by it in a ſpiritual Life, and as God ſees we are diligent and faithful to work with the Strength we have, he will more and more enlighten us, ſo that we ſhall ſee to the End of thoſe Forms and Shadows of Religion wherein we have formerly lived; but if he ſees we are about to take up our Reſt in thoſe Shadows, that we grow cold and indifferent in the Purſuit of Holineſs, running out into Notions and Speculations, and have more Mind to diſpute, and to make a Shew of Learning and Subtilty, than to lead a holy and devout Life, then 'tis juſt with God to leave us in a carnal and polluted State, to continue yet but in the outward Court, where we may pleaſe our ſelves with beholding the Beauty and Ornaments of a worldly Sanctuary, and never witneſs the Vail being taken away, and that we are brought by the Blood of Jeſus into the Holieſt of all, where alone there is true Peace with God, and Reſt to the weary Soul. I could

ſay

ſay much upon this Head, if Time or Leiſure would give Leave.

As for a particular Anſwer to thy Letter, I have not Time now to give it; and for the preſent let this general Anſwer ſuffice: And if thou wilt conſider Things in their pure abſtracted Nature, and not ſuffer the Prejudice of Education to ſway thee, but in Fear and Humility wilt ſearch out the Truth for thy ſelf, thou wilt find that there needs no other Anſwer to thy Letter than what I have already given; for by waiting upon God, and diligently ſeeking him, thou wilt find Anſwer to it in thy own Boſom, and this will be much more full, clear, and ſatisfactory than I, or any other Man living can pretend to give thee, or any other Friend who hath lovingly wrote to me, for whom I deſire, with all the ſincere hearted in the Church of *England*, that they may come to witneſs the Almighty Power of God, to ſave and redeem them from every Yoke; and that they may ſee clearly to the End of thoſe Things which are aboliſhed, and come to the Enjoyment of ſpiritual and heavenly Things themſelves, is the daily Prayer and deep Travel of my Soul, God knoweth. 'Till I can be more particular, if thou pleaſe thou may'ſt communicate this to them, and let them know that I am well, and thank them for their kind Letters. Let us remember to pray for one another with all Fervency, that we may ſtand perfect in the whole Will of God, *Amen*, ſaith my Soul. I am thy moſt affectionate Friend and Servant in Jeſus,

SAMUEL CRISP.

Second LETTER

My dear Friend,

I Lately received a kind and brotherly Letter, from Thee, for which I return Thee many Thanks. I am now in the Communion of the People called *Quakers*; and I have Cauſe to bleſs God for this happy Change of my Life: I am through Mercy brought off from the Shadow of Religion, and am preſſing forwards to get Acquaintance with the quickening Power, Life and Virtue of it, if that I may be a Chriſtian indeed, and not in Name and Profeſſion only. I had a great while talk'd and diſcours'd of Holineſs, but did not underſtand what it was to walk with God, to live and dwell in him. Perhaps indeed ſome may think I made a fair Shew of Piety when I was with you. But alas! I was deeply ſenſible of my own Faults and Miſcarriages, and I reſolved thro' God's Aſſiſtance to enquire after ſomething more Noble and Excellent than I had diſcovered in that State; and bleſſed be his Name for ever, that God hath anſwered the Cry of my Soul, and let me ſee a People that are hated and deſpiſed by the World, but are dear to him; for he hath revealed to them the Myſteries of the Kingdom; he hath carried them upon Eagles Wings, and cheriſhed them as the Apple of his Eye. As for me, I have been yet but in the outward Court; and far ſhort of that Truth and Righ-

teouſneſs

teouſneſs that is taught and practiſed among this People: For they are come within the Holieſt of all; they are come into a near Communion with God, to behold the Cherubims of Glory that cover the Mercy-ſeat, to be fed with the true Manna. Theſe are Myſteries that are revealed unto the Meek and Lowly, but the Haughty, Inſolent and Profane cannot come near them, nor taſte of the Sweetneſs nor Comfort of them. Indeed the Formal Traditional Sort of People of the World may talk of theſe Things as they have heard from others, and in their ſober Minutes may have ſome faint Glimmerings that Way; but to come to a real and inward Enjoyment of them they can no more pretend to, than to work the greateſt Impoſſibilities; all their Wit, and Subtilty, and Learning, cannot reach higher for to handle of the Word of Life; this is peculiar only to thoſe who are content to forſake all, and become Fools for Chriſt, they are thoſe who are in a good Temper to receive and co-operate with the Influences of the Holy Spirit, and have ſeen the Emptineſs and Vanity of all thoſe Things that are ſo much admired by the World; the Schools, and Univerſities, and Learned Doctors, and Great Rabies, have not profitted me; they are ravened from the Spirit of God, and gone out into their own Notions and Speculations, thinking thereby to ſearch out God, and comprehend the Truth. Alas! the Myſteries of the Kingdom are far out of their Reach in their Carnal Minds; they weary themſ-

themſelves in vain; the Vulture's Eye cannot pierce into theſe Secrets; all the great Critick Scholars and Philoſophers of the World are Fools in theſe Things, and whilſt they are wearying themſelves to find the deep Things of our God, ſtudying and racking their Heads, toſſing and tumbling to and fro like a wild Bull in a Net, that knows not which way to diſintangle himſelf; the more he ſtruggles, the weaker he grows, the faſter he is bound; ſo the more theſe vain Talkers read, the more they write; the more they cavil and diſpute, the further they are from God, and the more they declare their Hatred and Enmity to the Spirit of Chriſt, and to the Simplicity of the Goſpel. I have been along time a weary of the Folly and Impertinency of theſe Men, and chiefly the celebrated Fathers of the Church as they call them, the Councils and Synods of old are now of very ſmall Account with me; I am not aſhamed to ſit under the Teachings of Women and Mechanicks, howſoever they may ſeem in the Eye of the World, for they teach me more Chriſtianity, and inſtruct me more perfectly in a Divine Life, than all the ſtudied, elaborated Sermons and Diſcourſes that ever I heard at the Univerſities or ſince; their Words are with Power, they are mightily aſſiſted with the Spirit of God, they ſpeak with Majeſty and Authority, and there is a native Beauty, Clearneſs and Solidity of Expreſſion, that ſhines through their Diſcourſes, which is ſufficient to anſwer that groundleſs Calumny, *viz.* the *Quakers*

Preaching is Nonſenſe, and no Body could underſtand them. This I have heard often refuted by many living Teſtimonies, ſo that I do rather think them the beſt Wits, and the moſt ingenious People in the World; for they imploy their Parts and Learning in the Fear of God to his Glory and Service, and to promote the trueſt Intereſt of Mankind: As for the little Jeſts, Wittineſs, and vain Pedantry of the Age, which I know the World hath Eſteem for, and nothing will pleaſe but what abounds with ſuch Fooleries. I ſay, if the *Quakers* be deficient in any of theſe, it is not for want of Abilities, or becauſe they have leſs Wit than other Men, but becauſe they have more Prudence and Wiſdom to govern it, and that is the Reaſon why they avoid ſuch childiſh Vanities, which are ſo freely uſed and indulged by others, to the great Diſhonour of God and the Chriſtian Religion; and therefore becauſe they do not ſeek to pleaſe a wanton Age, and make People laugh and be merry, nor to entertain that carnal airy Mind with pleaſant Stories, fine Notions, and witty Expreſſions of natural Things. From thence it is that they have been ſhamefully traduced by the World, as the moſt ignorant, blind and fooliſh People that ever made any Profeſſion of Religion, and yet this is the People to whom I have now joyned my ſelf in a ſincere Love to Truth, God knoweth; and I glory more in this Fellowſhip and Acquaintance with theſe Lambs of Chriſt, than if I were related to the greateſt Kings, Lords and Potentates upon the Earth.

Often-

Oftentimes hath my Spirit been refreſhed with theirs, when we have met together to wait upon God; and my Soul ſtill longs and pants more and more to be filled with theſe Divine Comforts; he is ready always to pour down Bleſſings upon us, if we could qualifie our ſelves for the Reception of them; if we would put away vain Thoughts, which cloud and darken the Mind, and ſo hinders the favourable Influences and Iradiations of Heaven. And ſince it hath pleaſed God to viſit me of late, and to make known to me excellent Things in Righteouſneſs, he alone is to have the Praiſe and Glory of all, and now I freely reſign my ſelf to the Conduct of the bleſſed Spirit; now let the Truth proſper, now let it run and be glorified in the Earth, let it ſhine out in its full Luſtre, to the Terror and Confuſion of all the Enemies thereof, and to the reviving of the Souls of the Hungry and Thirſty, who are ready to faint, waiting for and expecting the Conſolation of *Iſrael*, until the Times of Refreſhment comes from the Preſence of the Lord, who will open a Fountain for *Judah* and *Jeruſalem*, ſo that Rivers ſhall run in dry Places: There will he ſpeak Peace to his People, and after they have ſate ſilent a little while in the Duſt, ſuffering patiently the chaſtizing Rod of his Love to paſs over them, he ſhall then comfort the Daughter of *Sion*, and ſay, Ariſe thou afflicted, and weep and mourn no more, but put on thy beautiful Garments. Oh! *Jeruſalem* raiſe thy Head, uncover thy Face, and gird up thy Loins with

Strength, ſee the Day break, and the Morning ſpread it ſelf upon the Mountains; now the ſorrowful Nights of Affliction is gone over, the Clouds are ſcatter'd and gone, the Sun is riſen in its Brightneſs, and now Joy and Peace ſhall be multiplied; in a little Wrath I hid my Face from thee for a Moment, but with everlaſting Kindneſs will I have Mercy on thee ſaith the Lord thy Redeemer. Oh let us wait in Humility of Soul, and Tenderneſs of Heart, before the Lord, that we may witneſs this great Change and Salvation wrought in us and for us, that the Scripture may be no more a ſealed Book to us, but that we may feel the precious Truths therein recorded to be fulfilled in our own Particulars. Then there we ſhall never be weary of Praying, and reading the Holy Scriptures; we ſhall never be loath or unwilling to come into God's Preſence: For his Love and the Sweetneſs of his Ointment will draw and allure us to dwell always under his Canopy, that we may feel Life and Power to flow from him, who is the Ocean that ſupplies all the Wants of the Children of Men, and how ſhall we come to taſte of that heavenly Banquet he hath prepared for us, that we may eat and drink at his Table, and that our Souls may delight in Fatneſs. I ſay, how ſhall we attain to this, but by a ſtrict and mortified Life. Certainly the more we retire from worldly Joys, and empty our ſelves of earthly Comforts and falſe Delights, the fitter we ſhall be to receive thoſe that are ſpiritual and heavenly; and not

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only to receive and rejoyce in them for a Time, but to live and dwell in them for ever, for this is the Life of Jesus; and here the Kingdom of God reigns in the Heart and Soul, by which it is changed from Glory to Glory, even as by the Spirit of the Lord. And now I would ask all the wise and prudent, all the rich, all the noble and learned Men of the World, what they think of these Things? Whether this is to be learned in their Courts and Palaces? Or whether any of the great Scholars and Universities in Christendom can furnish us with such a System of Divinity as this? No; they hate it, and despise it, and instead of a sober Answer to my Query, they return Scoffs and Contempt. This is Canting, they say, and an idle Dream and forged Chimera of my own Brain, and a great many more opprobrious Names they have for such Inquiries as these. Sometimes perhaps they will suffer the Expression with an hypocritical Shew, will pretend to pity me, calling it an unhappy Effect of Melancholy, and too much Retirement from the World; and this they think too much Condescension, that I ought to think my self beholding to them for giving it so mild a Character; for at other Times they deal more sharply, and say confidently, that it is Madness, Delusion, Witchcraft, and Diabolical Enthusiasm; but I am content to lie under all these odious Imputations from the World, knowing very well that better Men than I have suffered the same Things before me, and do at

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this preſent Time. As for my Enemies, I can truly ſay, I thank God I pity them, and pray for them; they do not hurt me, but themſelves. And now, my dear Friend, before I conclude, ſuffer me a little to ſpeak of thy preſent Circumſtances: For as God knoweth my Bowels yearns towards thee in the tender Love of Jeſus. I ſuppoſe thou art now where I left thee, *viz.* with the Lord *Richardſon* ſo called, in the Capacity of a Chaplain, an Office which I have had a little Experience of my ſelf ſince I laſt ſaw thee, but was quickly ſo weary of that ſervile Yoke, ſo unworthy of that holy Function I bore, that in ten Days Time I quitted my new Preferment, and left it more freely than ever I undertook it. What Peace or Satisfaction thou canſt have in ſuch kind of Employment I know not; for my Part I could find none; my Soul was grieved and burthen'd every Day with ſeeing and hearing their evil Deeds, beholding their Vanities and Exceſſes; this was a Sword to my Soul and Spirit, it wounded me very deep; and I do ſolemnly profeſs, I had rather beg my Bread from Door to Door, than to live in the like Bondage again, where I muſt be obliged to ſuch Ceremonies and Formalties, to flatter Men in their Sins, to cry Peace, Peace; and to ſow Pillows under the Arm-holes of delicate People, that can never bear the leaſt Check or Frown, but expect the mercenary Prieſt ſhould always laugh or ſmile in their Faces, even when he ſees plainly they are going to Hell and Deſtruction; and yet I muſt tell

thee,

thee, the Family I was in was looked upon as one of the moſt ſober and regular, as the World goes now; and I muſt needs ſay, I did not leave them for any Drinking, Gaming, Swearing or Whoring that I perceived amongſt them; in all theſe filthy ſcandalous Practices, as far as I could ſee, they were blameleſs; but yet I ſaw their Hearts were not right; for they were Lovers of Pleaſures more than Lovers of God; and thou knoweſt that he or they, let them be great or ſmall, if they live in Pleaſures, grow fat and wanton againſt Chriſt, ſuch Perſons are dead whilſt they live: I ſay, whatever their Faith, or Principles, or Profeſſions may be, yet in Religion they are dead. I ſhall ſay no more, but haſten to a Concluſion. If thou deſire a particular Account of my Convincement, thou mayſt ſee it in a Letter which I wrote lately to *Richard Lake*, Jun. wherein I gave him a fair and true Relation of my Proceedings in that Matter, what Steps I took, and how God did graciouſly aſſiſt me, when he had raiſed in me ſincere Deſires and Enquiries after Truth and Holineſs. Dear Friend, I have no more at preſent, but to let thee know I do moſt heartily pray for thee, that thou mayſt conſider Things without Prejudice, and not ſuffer any of the Temptations or Allurements of the World to draw thy Mind from God, and to hinder thee in the Purſuit of Holineſs; he that loves Father or Mother, Brother or Siſter, or any of the Endearments of this World more than Chriſt, is not worthy of him; but if thou

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wilt come into Communion with Christ, and chiefly to follow the Guidance of his Light and Spirit, O what a blessed and happy Rest shalt thou find to thy Soul! O what Rivers of living Waters will spring up in thee, of which thou mayest drink freely, and praise God for all his Mercies and Benefits, that thou mayest indeed come to such spiritual Enjoyments and Refreshments as these is the sincere Desire of,

Thy Loving and Affectionate Friend,

SAMUEL CRISP.

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FINIS.